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De Ortu et Causis Subterraneorum, the first work on physical geology; *De Natura eorum quae effluunt ex Terra*, a treatise on subterranean waters and gases; *De Natura Fossilium*, the first systematic mineralogy; and *De Animantibus Subterraneis*, an account of animals living under ground; and many other publications of less importance. In other departments he published *De Mensuris et Ponderibus*, a discussion of Greek and Roman weights and measures; *De Peste*, an essay on the plague; and a pamphlet inspired by the Turkish siege of Vienna in 1529, and urging the extermination of the Turks by European powers, which passed through many editions. The leisure for these numerous undertakings, and possibly also the means for paying the printer, may have come from his interest in a rich silver-mine, discovered in 1530, for the continuous dividends from which he records in 1545 his gratitude to God. It is known also that he was employed (and doubtless paid) as a consulting engineer.

But besides all this literary and professional activity, Agricola occupied a singular position in religion and politics. Sympathizing at first with the reformers, he refused to accept the Lutheran revolt, and remained to the end a stanch Catholic, urging even upon his patron, the belligerent Protestant Duke Maurice of Saxony, a return to the bosom of the Church. Yet, so great was the esteem and confidence inspired by his personal character that he was appointed by that same duke burgo-master of the Protestant city of Chemnitz, and held that office for four terms, besides serving on sundry occasions as a diplomatic adviser or representative of the government.

In the sphere which was specially his own, Agricola did as much as any other man to clear away the rubbish of tradition, superstition, and alchemy, and to lay the foundations of modern geology, mineralogy, and metallurgy. His work and his character alike mark him as truly great. Fame is not merely merit, but merit recognized by many men; and Mr. and Mrs. Hoover may well find their greatest satisfaction in the knowledge that they have contributed in no small degree to such a reward for illustrious service.¹

Special mention should be made in conclusion, of the abundant foot-notes with which this translation has been enriched. They were not strictly necessary to the translation itself; but they are precious and welcome guides to the student of medieval science.

ROSSITER W. RAYMOND.

Les Origines Politiques des Guerres de Religion. Par LUCIEN ROMIER. Tome I. *Henri II. et l'Italie (1547-1555)*. (Paris: Perrin et Cie. 1913. Pp. ix, 577.)

THIS book is what might be expected from the author of *Jacques d'Albon de Saint André, Maréchal de France* (Paris, 1909). It is the

¹ In recognition of their work in translating and publishing this treatise the first gold medal awarded by the Mining and Metallurgical Society of America was awarded to Mr. and Mrs. Hoover at a dinner of the society held in New York on March 9. Ed.

result of studies among unedited documents at Paris, Lyons, Turin, Milan, Venice, Mantua, Parma, Modena, Genoa, Bologna, Lucca, Florence, Sienna, Rome, Naples, Malta, Innsbruck, Vienna, Corsica, and the little cities of Piedmont and Tuscany.

The author has set before himself a very distinct object. He points out that the date 1559 marks, in the history of France and, to some extent, in the history of Europe, a brusque transition. The wars of Italy—foreign wars—end and the Wars of Religion—civil wars—begin. Habsburg and Valois no longer use their resources in dynastic rivalry. They are compelled to use them in retaining their power in their own states. Without denying the importance of moral and intellectual elements as causes of the Wars of Religion, he hopes to find in those military and diplomatic facts some of the reasons why “the militant Reformation so suddenly took the place of the suffering Reformation”.

He calls the reign of Henry II. “the knotty point of the sixteenth century” and then proceeds to study very minutely its military and diplomatic history. In four chapters of the first book he sketches the elements which conditioned the Italian wars—the king, the Montmorencies and Guises, the Cardinal-Protectors, and the Italian exiles. He has the power of bold portraiture based on contemporary reports and free from the influence of traditional ideas. He draws a picture of the king which is living, even though it is possible to dissent from the judgment that he was “un homme ordinaire”. Mr. Romier affords us himself the means of dissenting from this judgment, for instance the fact that Henry II., like Elizabeth, kept at his council-board men of opposed opinions, his preference for fighting on the northern border rather than in Italy, and the fact that he planned the taking of Calais, which can be supported not only by the citations used by Mr. Romier but directly by the contemporary ode of Michel de l’Hospital and with explicit details by the manuscript “*Mémoires de l’État des Affaires de France sous la Fin du Regne de Henri II.*” (Bib. Nat., Cinq Cents de Colbert, XXVI.).

Henry’s war with the pope in defense of the Farnese is then described in the three chapters of book II. Book III. in four chapters sketches the disastrous attempt of France to act as protector of Sienna in its revolt against Spain. Book IV. gives a brief but brilliant description of the circumstances which preceded the truce of Vaucelles, that glorious peace which confirmed France’s possession of a long list of Italian conquests. Book V., not the least valuable, describes the French administration of Sienna and of Piedmont, some of whose peasants, as the writer learned this summer, cast wistful eyes backward through the centuries to the time when they were French.

The first two books of the second volume describe the causes and the outcome of the expedition of Guise against Naples. As against the recent contention of Mr. Courteault that the idea that the expedition was intended originally to conquer Naples, is “a false tradition invented by the Protestant polemics of the sixteenth century”, Mr. Romier shows

conclusively that it was so regarded by a number of contemporary writers and correspondents whose orthodoxy cannot be doubted.

The third book shows how the King of France definitely turned his arms from the Alps toward the sea and describes the Entry of the French Reform upon the Field of Politics. The fourth book describes the Reconciliation of the Catholic Dynasties in the Treaty of Cateau Cambrésis and the Death of Henry II. The fifth book, the Retreat from beyond the Mountains, describes the Fall of the Republic of Montalcino and the Marriage of Savoy. It is difficult to follow the conclusion of the author that the defeat of St. Quentin, revealing to Henry II. the germs of anarchy in his own states and the international danger of heresy, turned him into a persecutor. Not to mention many other reasons against this conclusion Mr. Romier himself points out (p. 245) that fifteen days before St. Quentin the king issued two edicts instituting the "inquisitors of the faith" and ordered the punishment without mercy of those "obstinate in bad opinions about the faith".

The author's statement that "the French Protestants even after the nobles had invaded their congregations never presented to the government any demands except ones concerning worship or religion" is true. But at least two considerations make us hesitate to argue that "the origins of the French Reform were religious, intellectual, economic but not in the least degree political". The Estates of Pontoise met on the verge of the outbreak of the civil war. Huguenot sentiment was manifestly very strong in it and it was dominated more by Coligny than by any other person, but the Cahier of the Noblesse contains a very extraordinary series of political demands: no similar ideas had been heard in France since the Estates General of Tours. When the Massacre of St. Bartholomew had freed the Huguenots from their reverence for a king who murdered his vassals, while guests in his own palace, a flood of daring political ideas poured from Huguenot pens. They were not formed in a night. These considerations raise the question whether the phrase "nullement d'ordre politique" applied to the origins of the French Reform is not too strong. So also in reading "the first armed movements were caused by economic rather than religious causes", one is reminded of Hauser's comment on the sixteenth-century Italian historians of the Wars of Religion who are wont to see in it "Un pende tout sauf religion".

If any unfavorable criticism is to be passed on this scholarly and successful book it would be the slight one that occasionally there is a little too much of it. The writer has discovered so much that is new and valuable in the archives he has visited that he has not been able to escape altogether the besetting temptation of men who really write from manuscript sources, the temptation to give superfluous details. We do not need to know the itinerary of the Cardinal d'Este, "the Cardinal Protector" of France, on his journey to Rome, his various dwelling-places in the Eternal City, nor the names of the chief guests at his great banquet. On page 369 of volume I. there is a paragraph of fifty-six

words of which twenty-six tell us facts that needed no further record than the one Mr. Romier's industry found in the private letters he cites from the archives of Naples, Modena, and Sienna. The main lines of his brilliant narrative would come out more strongly if he suppressed these details, which have a perfectly legitimate place in correspondence, are admissible sparingly in biography, but really are hardly worthy of record in the history of so weighty a matter as the "Political Origins of the Wars of Religion".

All differences of opinion on separate points aside, it is evident Mr. Romier has made known a large mass of new and valuable material and produced a book which every student of the reign of Henry II. must read.

PAUL VAN DYKE.

Lollardy and the Reformation in England: an Historical Survey.

By JAMES GAIRDNER, C.B., LL.D., D.Litt. Edited by WILLIAM HUNT, M.A., D.Litt. Volume IV. (London: Macmillan and Company. 1913. Pp. xiv, 422.)

WHEN Dr. Gairdner began, at the age of seventy-seven, to write his history of *Lollardy and the Reformation in England*, it was his intention to carry the story down to the excommunication of Elizabeth in 1570, as the event marking the final separation of the Church of England from Rome. Had he adhered to the dimensions adopted for the first two volumes, it is possible that his aim might have been accomplished; but from the very outset the work grew under his hand to such an extent that he realized, some time before the close of his life, that his *magnum opus* would inevitably remain unfinished. He lived to see the publication of the third volume, which covers the entire reign of Edward VI.; the fourth, which lies before us, and which treats only of the first year of the reign of Mary, was left in manuscript, in an unfinished state, when death overtook him on November 4, 1912. In fulfillment of a promise made several years before, his friend, Dr. William Hunt, has now revised, amplified, and published this manuscript, thus bringing the story to an end with the marriage of Philip and Mary. It will be evident to every reader that the work of the editor has been one of unusual difficulty. Fairness to Dr. Gairdner demanded the preservation, with religious care, of the exact import of every sentence that he wrote; on the other hand, a number of verbal alterations, and the excision of passages more or less repeated, were necessitated by the fact that the author's powers were clearly failing at the time that the manuscript was composed. These two laborious, and at times almost incongruous, duties, Dr. Hunt has performed with the utmost skill and success; whenever addition or alteration has been necessary he has been careful to distinguish between Dr. Gairdner's words and his own, by the use of square brackets. Clearly the work of the editor has been a labor of love, and the manner of its accomplishment is a truly beautiful tribute to the depth and power of scholarly solidarity and friendship.